Monarchia Microcosmi:

THE

Origin, Viciſſitudes, and Period

OF

VITAL GOVERNMENT

IN

MAN.

For a farther Diſcovery of Diſeaſes, incident to Human Nature.

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Licens'd and Enter'd according to Order.

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BIBLIOTHECA·BODLEIANA·

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THE

Origin, Vicissitudes, and Period of Vital Government in MAN.

POlitical Governments, their Rise, Laws, Innovations and Revolutions, Subjected to the Will of Men; are not my business to treat of: But the *Oeconomy* or *Government* established in Man; by the Laws of *Nature*; not liable to human Subversion; is the great Concern of every Physician; as the Basis of his Knowledge, and the Subject of Medical Art.

For a right understanding of this Government; we must divide Man into his two principal Parts; the *Governing*, and the *Governed*. The governing power; is *spirital*, *vital*, and *invisible*, termed the Soul. The governed, is *corporal*, *organic*, and *instrumental*, called the Body. Deficiency or failure in either of these two principal Parts, makes a Diseased and infirm State of Man: And that you may the better know where to charge the Defections that arise from human Nature; these two grand Parts are duly to be inquired into: First (*Separatim*) in their single and different Natures; Secondly (*Conjunctim*) as they are yoaked in Partnership, which compose and denominate Man.

The Magisterial and Governing Power, being the superior and more noble Part, ruling the *Machine* or Body of Man; is first to be con-

considered: And now we must look back into the Book of Creation, to trace the *Origin* of this Governing Principle; which I find, began in *Adam*; whose Soul took its Rise immediatly from the Omnipotent Creator: The Manner how; the Matter what, or no matter; the integrity and purity of that created vital Principle, are *Theologick* Questions, and out of my Province, which I pass over.

But in the beginning of *Time*; after the Creation was *finished*, and the course of Nature *Established*; when all things sprung by *Generation*, and owned a traductive *Being* from the Womb of Nature; and time appointed, to prefix, and measure out their Durations: Then I say, and now; the propagation and production of Souls, are a Philosophical and Physical Subject; so necessary to be inquired, and well known by a Physician; that

without such Knowledge, he is absurdly deficient, in the grand Fundamental of Human Nature; whereon mainly rests the whole *Fabrick* of Physick, as hereafter will appear.

The *Universe* being compleated, and furnished with its Complement of *Animals*; Creation then ceased: But for the Continuation of all these wonderful Productions, until the *Exit* and *Period* of Time; there was a Power delegated to Nature, by the *Conditor Mundi*, and Commissions given to all the *Species* of Creatures for Propagation.

Crescite & multiplicamini;
Increase and multiply.

Now what is there here below, that springs not out of Nature, (immediate) as the Product of that fertile omniferous Creature (*ô mirabile*) pregnant with innumerable kinds of Animals? (*Sic tulit ordinatio divina*) Since this is the Result of divine

divine Will, and command of Omnipotency, expresly: Nor is it derogating from human rational Soul, to be derived by Generation, from the first Parents; but most reasonable, as most evident; bearing always the Characters of the *Protoplast*, in his lapsed nature. But the general current and crowd of Opinions, runs very strongly against the procreation of Souls: therefore I must not pass it by slightly, but make a farther Proof of this grand Point.

That the first Man *Adam*, had his Soul by Creation; I think no Body doubts; But his Posterity, (if we be his Posterity;) must derive from him a Rational Soul; (*omnis forma est sui multiplicativa*) or else we cannot be truly said to be descended from him; and that we are descended from his lapsed Nature, and do participate thereof; our *frailties* and *mortality*, are Arguments convincing.

What can we claim from *Adam*, if the Soul be not *propagated* and derived from him? The visible corporeal matter, of which human Bodies are composed, is such, and from such matter, as we eat and drink daily. *Ex iis nutrimur, ex quibus constamus.* What is *Genital Spermatick* Matter? but an Elaborated *Succus*, extracted daily from our Food; which receiving several alterations in passing through the Body; at last arriving at the Genetal Parts; there take a *Spermatick* digestion and transmutation; and this is the (*materia ex qua*) visible and only matter, of which all generated Human Bodies are made. Now what relation hath this *primigenious* matter to *Adam?* Truly none; for this we must own to have from the Flesh of *Beasts*, *Fish*, *Fowl*, and all sorts of Food. And how is the *Embryo* in the Womb, nourished and improved? but with

alimentary juice, of the same extraction: And after the Birth; Augmentation is procured, by daily additions of Aliment, to the state and full growth; which Bulk is maintained afterwards by supplies of the same kind. 'Tis plain and undeniable then; that the *Corporal* Substance of our Bodies, are wholly derived from, and made up of the matter of our Food: Then it necessarily follows; we can no way claim Kindred to *Adam*; but only by deriving the better, and more noble part from him, which is the Rational Soul; by which the whole *Race* of Mankind, may truly be called *Adamites*.

You say *(homo generat hominem)* Man begets Man; and so say I, the whole Man: But you understand and mean thereby; that Man begets only a *Sensitive* Soul; and and the *Rational* to be infused by Creation: What then is the neces-

fary and unavoidable Consequence? *Homo non generat hominem, solummodo brutum*: Man begets a Brute only. If your Theology and Philosophy do thus interfere and clash, how will you reconcile them?

But now you tell me of a *sensitive* and *brutal* Soul in Man; gives me occasion to inquire, into the Doctrine, (*trium Animarum*) of three Souls in Man; Vegetative, Sensitive, and Rational; confirmed by a general Vogue; as also by the Decree of renowned Philosophers and Physicians, ancient and modern. True it is; there are three distinct and different Souls in *rerum natura*; but I think not so, in *humana natura*; since one is sufficient to perform all Functions in Human Nature. But to offer any Argument against such a *Sanction*; you will say is a daring Attempt: Notwithstanding, I must inquire into the Verity of this Judgment; for as much as, the

the Doctrine is *Fundamental*, and the Dependants thereupon, are of great Consequence in Physick; since the Designs of Curing cannot be well grounded, without a true knowledge of the *Governing* Power; from whence principally and most frequently, *Diseases* do arise and depend.

If there be three Souls in Man, we are industriously to inquire their Properties, Powers, and Jurisdictions; that upon failure in this or that Part of the Body; any *Function* or *Office* not duly executed, we may then know upon which Governing Principle to charge the Deficiency, and in what *Organ* the Impediment lies. Every Soul must have its Jurisdiction, and where any failure is found, we may then know under what *Governing* Power, that Function and Part of the Body is Subjected: whether a Failure in *Vegetation*,

tation, *Sensation*, or *Intellection*: In all which, rightly distinguishing the Deficiency of the *Vital* Powers; from the decays of the *Instrumental* Parts. And here by the way; you may take notice, how Diseases do arise; either by the declension or swerving of the Vital *Governing* Principle; or from the impediments and incapacity of the *instrumental* Organs for Action: And by this Knowledge or Prospect, the Designs of Curing are radically instituted and performed; otherwise, all Endeavours for reducing of Diseases, are but casual Adventures, and groaping in the dark.

The three denominating, distinguishing, and regent Principles, or Powers; *Vegetative*, *Sensitive*, and *Rational*, make the three grand *generical* Divisions of Animate Creatures; which last, being the highest step in the Scale of Nature (comprising *Virtualiter* the two inferior) deno-

denominates and constitutes *Man*; whereby he is elevated to the degree of Perfection and Dignity, above all Creatures in the lower World. But if there be a *Vegetant*, and *Sensient* Soul in Man, as distinct and separate Principles; then I *quære* what sort of Government this is in the *Microcosm*, under three principal Rulers; Whether each of them exerciseth Domination independently, and hath their Territories so distinct; not accountable to the other, and are as three *Monarchs*? or whether the two inferior in Dignity, do act subordinately by Deputation as *Vice-Roys* or *Provincials*? *Ruling* Powers, are *real* Powers; else you give Titles and Names to things without a Being. Or thirdly; Whether these Ruling Powers are Coordinate and Coequal, and do make a *State* Government? But I shall not prosecute upon these Questions;

stions; they having no foundation in Human Nature, which I shall endeavour to prove. And now I am forced to search the *Records* of Sacred Writ, for we can have no account but from thence; else I am unwilling to be an Interpreter of Scripture, save only for my own satisfaction; wherein I had rather follow, than lead.

If there be three Souls in Man; they were all *created* in *Adam*; or some of them *procreated* afterwards in his Posterity. Not created in him; for the Greek Text says; καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν. The Latin thus; *Et factus est homo in Animam Viventem*: The English Translation; *And Man became a living Soul*: All run in the singular number, a Soul: And to add any other to his Nature of an inferior rank, a sensitive, brutal, and mortal Soul; is to change that Integrity, Purity, and Immortality, in which he was created. Nor

Nor do we read (in Sacred Writ) of any *addition* to his created Nature, after the Fall; but of *diminution, depravation*, and loss of what he had; but no *new* Principle superadded, no *sensitive* brutal Soul.

Formavit Dominus Deus hominem de limo terræ, & inspiravit in faciem ejus spiraculum vitæ, ---*Gen. cap.* 2. *v.* 7. The stupendious Machin of Man's Body, with all its variety of Organs, was first framed before the Breath of Life was infused; which Breath, was the last act to constitute and compleat the first Man: but as for the *manner* how; expressed by Breathing in; or the *matter* what; or no *matter*; is not my business to inquire after; only the Simplicity, Unity, and Singularity, of that created Vital Principle, is here sought for, and set forth: And that all *vital* Operations in the Body, might be performed by one active *vital* Principle;

ciple; a wonderful Agent, inspired, by the omnipotent worker of wonders; is as intelligible, probable, and more rational; than that they should proceed from 3 or 2 distinct Principles of Vitality: Therefore a *trinity* or *duality* of Souls, in created Human Nature, is not reconcileable with Reason; since we do not find it so expressed, in the History of the Creation, nor any necessity to allow it. *Entia non sunt multiplicanda sine necessitate.* Tell me what this *sensitive* or *brutal* Soul is; when, and how introduced into Human Body; created or generated; *Et eris mihi magnus Apollo.*

But Philosophers and Physitians cannot agree, what this *Anima sensitiva* is. Dr. *Willis* will have the Animal Spirits to be the sensitive Soul. *Profectò (quicquid alii senserint) Spiritus Animales revera existere, ipsiusque Animæ corporeæ hypostasin constituere; — in Præfat. Pathol.*

thol. cerebri: But although this Author, lays such a stress upon *Animal* Spirits, as to make them such a considerable Principle; yet some doubt, whether there be *Animal* Spirits distinct from the Vital; others flatly deny them: Men very eminent in this Faculty.

The learned Dr. *Charlton* so dubitats upon Animal Spirits, as to my thinking, insinuates a Negation. (*6th* Prælection of Human Nature:) The famous *Harvey* (*de generat. Animal. exercit.* 70.) plainly denys their existence. Also, Sir *George Ent Antidiatrib.* p. 141.) likewise *Scaliger*, (*exercit.* 339. *Sect.* 2.) And most of the Peripateticks, are of the same opinion. Notwithstanding upon this imaginary Foundation of *Animal* Spirits, that Doctor raiseth his *Anima Sensitiva*; and his Doctrine of *Convulsive* Motions, and Epileptick Insults, is planted thereupon. Dr. *Willis, de Morbis*

Morbis Convulsivis. But admitting the existence of *Animal* Spirits, yet they being but meer Instruments; how is it rational they should constitute an independent *Principle*, and be the Author of such great Actions, as are attributed to a *sensitive* Soul.

From the first Man created; we will step over to his Posterity generated; and see if we can find a *plurality* of Souls, in Human procreated Nature. *Adam begat a Son in his own likeness, after his image, and called his name Seth*, Gen. 5. v. 3. not a likness in *Shape* and *Figure* only; but a likeness in his *specifick* Human Nature, compounded of Soul and Body; a Man. And if *Seth* was *Adam*'s likeness; he must have but one Soul, as his Father had no more: else the dissimilitude between *Father* and *Son*, would be great and monstrous; and contrary to the general Rule: *Quicquid est*

eſt in effectu, præexiſtit in cauſa.

Now *Seth* being the firſt-born; in him began the courſe of Human Nature by *Propagation*; anſwering the general Inſtitution by Divine Will, declared to all Animate Creatures; *Increaſe and repleniſh the Earth*: Man not excepted in this general Command: An Argument ſufficient to ſilence all reaſoning, and farther diſquiſition.

But the adverſe Party, holding the *daily* creation of Souls; and yet to derive the Generations after *Adam*, from his *humane nature*; have framed this Invention; that the Seed of Parents contains a *Plaſtic* or formative Power, as an Inſtrument endowed with Virtue from the *Generants*, to form and organize the *Fœtus* in the Womb; which Body being compleated; the Rational Soul is then infuſed by Creation after this manner: *Creatur infundendo; creando infunditur.*

Thus

Thus supposing the traductive generating Power of Parents is maintained in *Semine*, by an Instrument of the generating Principle, to perform in its stead, and absence. All which in my reason is very absurd; *Tum daretur accidens sine substantia & subjecto.*

True it is, there is a (δύναμις πλαστικη) forming Power, or formative Faculty in *Semine*; but this always presupposeth a formative Principle, from whence this Virtue does issue, and is dependent upon; never acting in its absence. (*Actio fieri non potest ab instrumentis, sine opifice*) This *Plastic* Power being inseparable from the *Plastic* Principle, *Anima*: Can you separate *Light* from the Sun, or *Heat* from Fire; or *Humidity* from Water? no more can you imagin, (rationally and really) a *Plastic* emaning Virtue, without a *Plastic* Principle. *Accidens non migrat, de subjecto in subjectum.*

jectum. For, *Semen inanimatum est in fœcundum omnino.* Can any natural Agent contrive and fabricate a Mansion so appositе and fit in all its Organs, as the Soul it self; whereby to exert all its various Endowments, and to perform all its different Offices; carrying the Idea of it self, for the production of its specifick Likeness; which no vicarious Instrument or Substitute, can perform in his absence. Look through the Universe, among all the Species of Creatures, and you will not find any formative and productive Power, delegated to perform the Office of the specifick generating Principle. And why in the formation of Man, the informing Soul, should be denied and debarred the formative Power acting presentially; is to my thinking, no way consonant with Reason, as being against the Rules of Philosophy; which do not run

counter

counter to Theology; both being rightly understood; as proceeding from Divine will and appointment.

Anima ex traduce, is not my single Opinion; but some eminent Divines and Philosophers have asserted the same; and therefore I am not a leader, but a follower herein: only set forth something differently to give light to some Truths of great moment in Physick. But continued Creation is obstinately defended, to support the immortality of Human Soul, and therefore they cannot admit of its Generation by mortal Man: And according to the Axiom in Philosophy; *Quod est generabile est etiam corruptibile*; which seems to infringe and thwart an Article of our Faith: Yet rightly understood, it does not; but consonant with the Analogy of Faith, and Tenor of Divine Oracles; that *This corruptible* (Body) *shall put on incorruption*:

on: and This mortal (Soul) *ſhall put on immortality*: not in this Life, but in that which is to come; when mortal Life is ended. (*Anima quæ peccaverit, ipſa morietur.* So that notwithſtanding, Mortality follows Generation; Reſurrection and future Immortality, are as certain as ſacred Writ hath made them; and no alteration, or injury offered to our Creed. Much more there is to be ſaid; but I forbear, as unwilling to be an interpreter of Scripture: But the Subject of our Diſcourſe, unavoidably engaged me herein: I only offer ſo much, to ſhew the innocency of this Opinion; no way favouring of Hereſy, or Fanaticiſm: *Salvâ fide Chriſtiana.*

Anima vivicans, the Vital Principle, and *forma informans*: This is the *Spiritus Architectonicus*; here is this *vis plaſtica*; the formative Power emerging from the formative

tive Principle: This is the τὸ ἔμφυτον θερμὸν, *calidum innatum*; (much talk'd of; but not understood) the Fountain of all Vital Heat: This is *Anima Vegetativa*; the Author of all acts of Vegetation in Human Bodies: And this is the *Anima Sensitiva*; the Spring of Sensation, and *loco motion*. All these Faculties emaning from one and the same Principle of Life; and are not several and different Principles in themselves. *Unicus tantum est vitæ moderator, nec plures.* Human Soul having a triple Specifick Entelechia, compriſed in one Entity, as the Epitome of all Animat Creatures; and governs the little World of Man, by a *Monarchical* Power: Ruling the upper, middle, and lower Regions thereof, with their Confines: And to admit of any other Animat Principle, as ſharing in this Government; were a diminution of the *Royalty*, and

a leſs-

a lessning of the *Prerogative.*

I must here insert the words of a learned *Author*, pertinent to the purpose; which wraps up our matter into one bundle: *Anima dum Vivificat corpus, Anima est; dum Vult, Animus; dum Scit Mens; dum Recolit, Memoria; dum rectum Judicat, Ratio; dum spirat, Spiritus; dum aliquid Sentit, Sensus est.* Isidorus. So that all these different Appellations, which have amused the World; do signifie and distinguish various Operations only; proceeding from one, and the same Principle, performing divers Offices belonging to Human Nature: *Anima quippe officia cuncta partibus distribuit, eaque per vitam moderatur.*

But some may say; *cui bono?* What signifies all this to Physician and Patient, whose Concern is Bodily Curing; that of *Souls* belongs to Divines only. To which

I answer; you are under a great mistake: *Cadaver non capax est Morborum*: The Body abstractly considered, is not capable of Diseases; but *Corpus vivens*; nor is the Body capable of Curing, but by the Power of the Vital Principle, *Anima*: for as *Helmont* says; *Natura est Morborum Medicatrix*: By Nature is understood the Life, or Principle of Life, which you call the Soul. What is a Disease, but a disorder or impediment in Vital Government; And this ariseth from Enormity or Defection of the Vital Principle; or decay and alteration of the corporeal instrumental Parts: and in this Case also, the Life is much concern'd; for, if any Organ be out of order, it must be reduced by the Vital Principle, *Anima*: That Plastic Power which made all the Organic Parts; *that* only must mend them, with the help of Medicines promoting and assisting.

All

All the Designs of Curing, are in assisting the *Governing* Principle, to restore this or that Part defective; and in this Work, all Medicines operate first upon the *Life*. No *Chirurgical* Cure is rightly designed; no Application made to any Part; but it must operate upon the *Life* in that Part; else no healing, no strengthening, no discussing, *&c.* And if the Means be not proper and agreeable; Nature which is the Life, refusing such Helps, and not complying therewith; then no good Effect, can be expected from such Endeavours: *Invitâ Naturâ, irrita sunt omnia.* The Body is but passive, inferior, and instrumental; The Vital Principle, is *Dominus fac totum*; commanding and governing this *Body*, subjected to its Will and Power; who formed all the *Parts* thereof; supports and maintains them in their Order and Offices; that

moves all, and acts all *ad nutum*; at least *ad posse*: The Carcals is but the *Cortex* or Shell; the Life is the Kernel. This is the Healing Principle, that cures and restores the Body, by the help of good Medicines. (*Deus creavit medicinam; qui nihil frustrâ fecit.*) A true knowledge of the Vital Principle in its governing power; with that of Medicines; are the two prime Acquirements to be sought for by a Physician; to enable him in the Office of Curing.

'Tis this Vital Principle, that distinguisheth Bodies, by various Temperaments; *Hot*, *Cold*, *Moist*, and *Dry*: And distributeth to each *Part*, its proper and requisite Temperature in their Formation; maintaining that due Tone afterwards; until changed by *Age*, *vita genus*, and *Accidents*: And this is performed, first upon the *primigenious Spermatick* Matter in the Womb;

Womb; afterwards by transmuting and modefying Alimentary Supplies, in the whole course of Life: And as this Vital Principle (*Senescit*) declines in Vigour and Vitallity; the temper of the whole, and every particular Part do change also.

The *Temperament* of the Body, changeth eminently; as the Vital Principle alters in the Three remarkable Stadiums of Human Life: παῖδα, ἀνδρ, καὶ γῆρας; Childhood, Manhood, and old Age; the Vigour of Vitality, ascending and descending; which does not fall out so by Accident; but by the constant course of Human Nature: And how can this proceed? but from the mutability of the Principle of Life.

Temperaments do not result (*Ex mutua actione & passione contrariarum qualitatum elementorum*) from Qualities of Elementary Mat-

ter; (according to common Doctrine) but from the various state and condition of the Vital Principle, which predominates over Corporal Matter, and Elementary Mixtures: (subjugated under the Specifick Form.) That Principle which formed all the Organs; giving to each their due Temperament *(ad justitium)* having Semenal Matter under its Plastic Power, to dispose of and modefy at will: Now also, and through the race of Man's Life, rules and supports the same; maintains such Temperaments, as *suitable* to its own designes and service in Vital Actions. The Temperaments of visible Organic Parts, shews the temper and distemper of the invisible Life. And here by the way, you may take notice; that Febrile intemperate Heat, is but the Æstuation of the Vital Principle, offended and disturbed by Morbific Causes; and not otherwise,

therwise, as is set forth by Authors: But of this elsewhere more at large. *Ignota Febris*, &c.

But I have met with an Antithesis which stands in my way; opposing this Doctrine of Temperaments diametrically: *That the Crasis of the Soul, follows the Temperament of the Body. (Cujus contrarium verum est)* which is as much as to say; The Cart draws the Horse. I might take Exceptions at the word *Crasis*; but 'ile pass that by; and only examine the Import of the Sentence. This Assertion dethrones and devests the Governing Principle, of its Regality and Ruling Power: And to say; the *passive* Body presides over, leads, or alters the *active* Spirit; is *contradictio in terminis*: directly opposite to the Nature and Conditions of Agent and Patient. *Omne Agens est actu; Patiens verò potestate, Ax.*

True it is; the Body, or Parts thereof, do not always yield obedience, to the Commands and Power of the Governing Vital Principle; as sometimes by reason of their incapacity, and instrumental unfitness, to perform their Offices: But they do not influence, or have any enticing, biassing, or coercive Power in their *natural* State; to dispose or change the Vital Agent, to whom they are *Vassals*; and readily obey; save only their non-compliance in Duty with its ruling Energy, by their *preternatural* incapacity. As when the Organs are vitiated, unserviceable and unfit for Action; the Life grieves, pines, and is sick more or less, as the Parts are in Office principal or inferior; and the Ability of the Vital Principle more or less capable to retrieve the Injury: And this may be observed in all Diseases; how the *Strength*,

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Briskness, *Complexion* or Colour, Temperament or *Habit* of Body, *&c.* are changed more or less, as the Corporal Impediments are greater or less; But all these Alterations proceeding from *male* Affectedness, Condolence and Anguish of the Vital Principle, provoked thereto, and interrupted in regular Government, by such particular Impediments; and not otherwise seduced, by following the Temperament of the Body; which is mutable at the pleasure, and displeasure of the Supream Ruling Power; as being subjected under that Domination and Soveraignity.

Having shewed the *Origin* of Human Life by Generation; the *Progress* by Instability and Variation: I come now to inquire into the Causes of its *Duration* and *Termination.* And here you may take notice, that every Species of Animat Creatures have their several

Durations of Life, allotted for their natural Course, longer or shorter, according to, and from the different *specifick* distinguishing Principles of their Life. *Quod dat esse; dat breve, vel longum esse.* The measure and extent of Human Life, is taken from the *Essence* of the Principle of Life, in the *specifick* Nature: But the Duration of *Individuals*, and their Term of Life; is not so certain and adequate with the *Specifick*; as being liable to various Accidents, and preternatural Causes of Abreviation: Notwithstanding, by Nature's appointment; Duration is reposited in the Vital Principle.

But there is an Opinion, concerning *Humidum radicale*; a Principle grounded in the Learned, both Philosophers and Physicians; from whom it is become popular, and generally received: That there is a *Radical* oleaginous moisture

sture in human Bodies; and this feeds the Life, as Oyl maintains Fire in the *Lamp*: which Oil being consumed, the Flame extinguisheth: Semblably the Life expires, when Radical moisture is wasted. This *Analogy* thus intended; does not carry any Proportion or Resemblance, and will not hold true: Either in comparing the *Efficients* or *Agents*; nor in their *Matter* upon which they work; nor their *Manner* of Action; nor in thier *Ends*, to which they tend: But in all these they differ much, and are not *analogous*. The two Agents, *Fire* and *Human* Vital Principle; are very diffimilar in thier Natures: The one a *Depredator*, that acts by consuming; the other a *Reparator*, that worksby repairing & restoring. Secondly, they differ in the *Matter* upon which they operate: The first requiring *oleaginous*, fluid, and a peculiar *sulphureous*

reous Matter: the other, *Terreme, Aqueous, Saline*, or sulphureous mixt Substances, humid or dry of all sorts, such as our Food is, of various kinds, Meat and Drink. Thirdly, They differ and are dissimilar in their *manner* of Action; the one violently preying upon, and devouring the (Pabulum) oily matter: The other operating upon its Object, deliberately and gently by *Retexture*; transmuting and transmitting; separating *(utile ab in utili)* and distributing, to various Parts, for necessary and particular Uses. Fourthly, They differ in their *Ends*; the one terminates in *wasting* and *consuming*: The other in *repleniſhing*, repairing and restoring Human Bodies; for noble ends and purposes; Health, Strength, and prolongation of Life. Thus we see; the Similitude (so intended) answers not in any Respect; does not illustrate the Life

of

of Man; but misrepresents, darkens it, is frustraneous and injurious; and no such thing as, *flamma Biolychnii*; nor the Resemblance.

This learned Fiction, if I may so call it; (against the Judgment of so many *Sages*) and I can give it no better Title; because it hath no Foundation, nor *Being* in Human Nature. I grant there is a *Humidum primigenium*; an original Moisture in that Seminal Matter, of which the Embryo is delineated and formed; but this Succus is soon changed, exhausted and spent; being transformed by the *Architectonic* Spirit into different kinds of Spermatick Parts; *Bones*, *Cartilages*, *Ligaments*, &c. the which, and afterwards all *sanguineous* Parts also; are maintained by adventitious Supplies from Nutriment, not by a Radical Stock. And this advenient nutritious Juice daily extracted from Food, is transmuted

muted and fitted continually for every Part; by the *Oeconomic* Governing Principle, which was the Formative Principle: So that there is no need of *Radical* Moisture; the Stomach is the *Conduit* from whence all Parts, adjacent and remote, are irrigated and supplied with convenient Moisture: And since there is no *Radical* antique *Primigeneous* Moisture; so there is no want thereof; Nature having provided a fresh Spring, more refreshing and enlivening, than any stale Liquor of ancient standing. The Vital Principle, so long as it continues vigorous in the *Ventricle*; will not let the Body want a Supplement of proper and laudable Moisture, from this Fountain that feeds all the Vital Streams.

Thus you may plainly see; the Notion of *humidum radicale*, to be a false Conception; in that sense, and for such use, as the world is made

made to believe; that the Life extinguisheth by the exhaustion of *Radical* Moisture.

Multa alia problemata & paradoxa (ἀκολούθως) ex praecessis tractanda, liquidò surgunt: sed quò plura hîc asseram; eò etiam plura asserenda se offerent; quapropter, (impresentiarum) aliò calamum divertere lubet.

Now to reduce all our Discourse, and make it serviceable in Practice; and to let you know these are not empty Notions and unprofitable; but of great moment in Physick: Here you may learn *Apollo*'s Oracular Admonition; γνῶθι σεαυτὸν; to know the more noble and better Part of Man.

'Tis this Vital Luminary (*Sol Microcosmi*) that vivifies the Earthen lump of Human Body; and makes it a living *Automaton*: And by whose irradiating influence through the Regions and Parts of this *Orb*; all the various Motions, Mutations and

and Ceſſations *(efficienter aut privativè)* do moſtly depend.

This *Plaſtic* Principle inſpired *(derivativè)* from that Divine Inſpiration into the *Protoplaſt*; draws the firſt Lineaments of Human Fabrick; forms and finiſheth all the interior Parts thereof; for *Magnitude*, *Figure*, *Poſition*, *Texture*, *Connexion*, and *Communication*; moſt requiſite to exert and diſplay, all the various Faculties of Human Nature.

But here by the way, I muſt take notice; that ſome melancholy *Phanſies* (and to correſpond with the Opinion of Souls daily created Origin) have *rhetorically*, but unſutably; termed the Body a Priſon; a toyling Work-houſe; and the Grave of the Soul: But I muſt think otherwiſe; not a *Priſon*, but a *Pallace*; excelling Royal Fabricks (*Galen*'s θαῦμα θαυμάτων) for Magnificence, Uſe, Convenience, and

and Delight, most accommodate, and connatural with the Principle of Life. Not an *Ergastulum*; but a Chariot of Pleasure. Not *Sepulcrum*, but a living Monument; the Mirrour of the Terrestrial Globe; *è luto finctum*: And therefore what happens to discompose this August *Pavilion* to interrupt the Complacency, and Felicity therein; is accidental and preternatural; admonishing us the mutability of Human State. And *if* this *opifice* be so admirable; the *opifex* much more: *propter quod unumquodque est tale; illud est magis tale.*

This dextrous Limner, draws not the *Effigies* and Resemblance; but makes the *living* Man: Delineates, Shapes, and Sizeth all Bodies with peculiar *imparity* of Dimensions; and joins therewith by Coextension: Puts a distinguishing Figure upon every Face: Prepares and tempers Elemental Matter into various *Complexions:*

plexions: Presents Man in all the different Aspects; *Smiling*, *Lowring*, *Bold*, *Drooping*, *Fierce*, *Affable*, &c.

This Ruling Principle acts all the unruly Passions; of *Fear*, *Love*, *Hatred*, *Anger*, &c. And by its Ubiquitary Vital Presence in Human Body; does determine upon all sensible Objects, with Complacence, or Displacence. Also diversifies individual Natures: by peculiar *Proprieties*, *Temperaments*, *Inclinations*, *Aversations*, &c.

This Rational Principle, keeps the Stores of *Intellectual* Endowments; and puts a distinguishing Character upon Man, from all his fellow Creatures: And also makes a particular distinction amongst Men; by a different proportion and measure, of *Ingeny*, *Subtility*, *Sagacity*, *Judgment*, and *Memory*.

'Tis this Regent Principle that governs all the Members of the Body;

Body; moves, directs, ſupports, enables them in their Duties; and keeps them in the due order of their ſubordinate Offices: this is the internal, efficient Agent, and ſupream Moderator of all Human Actions; *Natural*, *Vital*, and *Animal*, ſo diſtinguiſhed.

This *Microcoſmical* Luminary *orient*; makes the blooming Spring of Youth: from thence arriving to the *Meridian* Heighth; the Strength and State of Manhood: And from thence declining; the withering *Autumn*; and then the unpleaſant Winter of old *Age*.

This Vital Luminary *ſerene* in Government; makes the chearful State of *Health*: This *clouded* and impedited, in its Regent *Aſtral* Influx, by diſcompoſure and defection of the Members in this Government; then ariſeth the ſad gloomy State of *Sickneſs*.

From hence the *Apoplectic* Eclipſes. The

The *Paralitic* defertions of Vital Influx.

Convulsive Struglings of the Life.

Hysteric Suffocating Damps.

Febrile Scorchiings of the incenſed Vital Spirit.

Humoral Fermenting Flouds; and Conſumptive Ebbs.

Hydropic Inundations.

Stormy *Aguiſh* Concuſſions of the *Microcoſme*.

The Flatulent Rumblings, and Cavernous Belchings.

Exhauſting Tranſpirations.

The impetuous Fluxes, of the expelling Vital Agent, *&c.*

Thus acting all the *Comic* and *Tragic* Viciſſitudes in Human Nature: And what not, acted or committed in the little World of Man; that this Vital Principle, is not the *principal* Actor therein; or chiefeſt Sufferer thereby? Cauſes *material* and *occaſional*, provoking the Life to *enormous* Motions; or impe-

impediting *Vital* Influence; are various, and too many here be enumerated.

As this Vital Principle acts the *Chiefest* Part in all Diseases: So likewise it performs principally and efficiently, the Cures of all Diseases; and otherwise the Body cannot be Cured. *Natura corroborata est Morborum meditatrix.* Helmont.

As this is the Curing Principle; this also is the Principle first to be Cured: Comforted and Refreshed in the times of weakness; alleviated, when oppressed; allayed and eased from *Pains*: reduced out of Frets and Passions; caused by *Organic* Impediments disordering the *Oeconony*; or from external Injuries: And they that design Curing otherwise, aim not aright; but prosecute by false steps, and their Endeavours Frustraneous.

'Tis this *Vital* Principle, that must

must first be strengthned; and the Body can receive no *Strength*, but from thence. In this Vital Power, lies the *Strength* of Human Nature; and in this same, lies the *Infirmities* and weakness of Nature: This sets Man up; and this lets him fall down.

'Tis this Principle, that receives the first Refreshment and Assistance by Food; then communicates, and fits it for the Body: After the same manner it does with Physick. This *Healing* Principle, distinguisheth and closeth amicably with proper good Medicines; directs and transmits their Virtue to this or that Diseased Part, wanting Relief. All the designs of Curing centers here; in disposing and assisting of the Life, to repair decaying and defective Organs.

This Vital Principle the Organ *maker*, and *Organist*; must be the Organ *mender*; and otherwise not

to

to be done: Medicines are the Instruments to work with, managed by the Life; which if proper, innocuous, powerful, and duly exhibited, they give Aid, and produce good Effects: But if otherwise; they prove ineffectual at best; more often injurious; sometimes mortal. And how efficacious good Medicines are to be designed, suting with, and establishing the *Oeconomy*; I have elsewhere declared: (*The Practice of Physick duly Regulated*) to promote such Operations, as Nature (the Life) is defective in, and wants assistance to perform: which Intentions being prosecuted with well tried Medicines compleatly adapted thereto; do answer every *Inditation*, in all Diseases, and Individual Cases.

But as for *ex tempore* prescribed Recipe's, *pro re nata*; excogitated new untried Compositions, committed

mitted to *Shop* preparation; I can never be reconciled to that Mode of Practice, and Novel Invention; until I shall loose half my Reason, and some of my Senses: And how the World came to be *trapan'd* out of their Judgments; deeming it a learned and safe Contrivance; is to me a great wonder; there being neither true Learning, nor Safety therein to *Patients* or *Professors*; as evidently appears in that Sheet named (not yet answered *Ne Gry Quidem*) and bids defiance to the Vanity of Prescribing; which absurd departure from the laudable and learned Industry of the *Ancients*; hath fill'd the World with *thousands* of frivolous, and mean Medicines; and hath raised a multiplying Generation of *Quacks*, to Practice therewith: which caused a learned *Author* to complain: *Sed hoc saltem silentio non transmittendum existimamus; pessimè illos de bo-*

no

no publico meritos, qui primi hanc summè arduam arma medica conficiendi disciplinam, à medicina avulserunt; & servis suis unicè Commiserunt: merâ ignaviâ, & malè Suada Animi elatione, &c. so he goes on sharply Reproving. *Chr. Langius. Curios. Medic.* p. 146.

I challenge any learned Man, and all the Prescribers in this *Mode*; to make out this Practice *Rational*, *Learned*, *Safe*, and *Hopeful*: On the contrary part, (if not yet fully performed) I will farther prove this Prescribing Invention, an ignorant Formality; a blind *hazardous* Adventure; a *Remora* to the Progress and Advancement of Physick; wherein the Lives of *Patients*, and Reputation of *Physitians* are unsafe; but Ease and Gain smothers all the Injuries at present; the *Professors* not seeing, or not regarding the impending Ruine.

And here I might Remark at large; How easie it is to impose upon, and blind the *credulous* World; with the erroneous Seductions, and biassed Interests, of learned Men: But of this (περιεργως) I have said enough; perhaps too much; *Veritas odium parit.*

From the preceding Discourse; you may take notice, and not think it strange Doctrine; that I have made the general division of Diseases, into Spiritual and Corporal (in the *Tract* following) much different from the common received Learning; of *Similar*, *Organical*, and *Common*; which for good Reasons rejected; as you may see hereafter; (*Inquiries into the general Catalogue of Diseases*) where by Spiritual Diseases, not meaning Diseases of the Animal or Vital Spirits; but of the Vital Principle, or Governing Spirit; which is the chief Agent, and Sufferer

ferer in all Sickneſs. And as I ſhall have time to proſecute thereupon; you will have a much different account of particular Diſeaſes, than as yet ſet forth.

The Body (*Animæ domicilium*) is a meer paſſive Principle; as void of ſenſe or motion, as a Houſe, abſtractly conſidered from the Life, or vital internal Agent: and although Corporal Organic Knowledge by Anatomy, is good and requiſite; yet a true account of the Oeconomy; the Government and Governing Principle; the manner of diſpenſing its Vital Power towards the ſubjected Members; is more ſublime; and neceſſary to be traced, ſo far as the light of Reaſon, by true Obſervations will conduct us. But after all the continued Anatomic Diſquiſitions, the Vital Oeconomy hath been but deficiently and obſcurely ſet forth; as the Notion of Diſeaſes in gene-

ral; and the account of Diseases in particular, by their Causes erroneously assigned, do evidence in many, or most of them; which mistakes have happened from a deficient Knowledge in the Vital Governing Power.

This Vital Principle, being the principal Actor in all the Scenes of Human Life; is first and principally to be sought and traced; since the Dependants from thence are so many and great in Human Nature; both in the State of *Health*, as also in *Sickness*; in regular Government, and also in preternatural Motions.

This is the chief and main Pillar that supports Humanity.

From whose *Stability* and *Instability*; *Firmness* and *Infirmity*; *Integrity*, and warping from *Rectitude*, mostly depends the various Vicissitudes and Alterations in Vital Government; whose *Vigour* and

and *Durability*, maintains the *strength* and *duration* of Man's Body in the whole Course of Life.

This is the Restoring and Healing Principle of Bodily decays and corrupt wasting: And this is the *Principle* to be restored and roborated, in weakness and a declining State.

This is the maintaining *Principle* of *Health*; and this is the sensible suffering *Principle* in *Sickness*, and a dying state; from hence the sighs, the groans, and pangs: upon *Vitality*, hangs *Mortality*; the Principle of Life, the Object and Aim of Death.

This is the Vital *Principle* that receives Assistance, Refreshment and Roboration (*primariò*) from *Food* and *Physick*; from glad *Tidings*, and good *Company*; from wholsome *Air*, and pleasant *Prospects*; from *Exercise* and *Rest*;

Sleep and *Waking*: And from the the same Principle (*Secundariò & participativè*) Bodily Refection, Convalescence, and Thriving is communicated.

Herein lies the Knowledge of Human Nature; this Governing Principle disposing, moving and enabling all Bodily Members, to perform in all the Actions appertaining to Human Life: whatever is acted or done in the Body, or by the Body outward; is performed (*efficienter*) by the Virtue and Power of this Vital Principle: It is then very rational to accuse, and charge this Soveraign *Agent* with deficiency, irregularity and inability sometimes; being liable to alterations and decay, from lapsed, mortal Nature. But the common Doctrine and generally received Learning, runs upon another *Bias*; and ascribes all the Defects and Diseases of Human Nature to the

passive

passive governed Principle; and makes all the *Morbous* Alterations and Decays, to arise from *Humoral* and *Organic* Impediments: which Doctrine must needs be unsound; if our preceding Discourse be true; and profound *Helmont*, much out of the way, where he asserts; *in puncto vitæ subjectum inhæsionis morborum.*

From the preceding Doctrine there ariseth these following Aphorisms Theorical and Practical, as the result of this Work.

That the vital Principle is the *Spring* from whence flows all the various Actions of Mans Life, both internal and external; which *Fountain* contains the knowledge of Humane Nature.

It much behoves every Physician, to have a true perception of this ruling comprehensive Principle: To know its *Rise*, *Race*, and *Period*: The *Architectonick* power,

and *Monarchical* Domination in the Microcosm.

To distinguish the regular, placid and serene state of this governing Principle; from the *enormous*, irregular, and preternatural motions.

To discern the vigorous *assentions*, and drooping *declensions* of this vital power, in the course of Humane Life.

To understand the *Central* Residence, and Royal Seat of Dispencing Government.

To know the irradiatating vital Influence; and *Ecliptick* Interpositions.

To discern the Signals of Individual *Stability*, *Instability*, and *Durability* of this Regal Power; by vital Actions, and distinguishing corporal Fabrick.

All *Diseases* tend to the Alteration and Subversion of Vital Government: And all the designs of *Curing*, are

are rightly directed and guided by the method and course of this Government: For reducing the Ruling Power, when *Enormous*; in assisting when *defective* or disabled; also where, and how impedited by disorder of the subjected Members.

Diseases take their Rise more often from a defection and instability of the Vital Governing *Principle*; than from the decays of the *Body*, by Age or Accidents.

Organic and Humoral Impediments, provoke the Vital *Principle* to Passion and Enormity; thereby raising the Storms and Tempests of acute and sharp Diseases, disordering the whole *œconomy*.

All scorching *Inflamations*, and preternatural *febrile* Heats; arise from the fiery Passions, and æstuating Perturbation of the Vital Principle.

All *stony* Concretions in Human Bodies, proceed from a depraved

petrefying disposition of the Vital Transmuting Power, not from any Humoral *Elementary* Matter.

Impressions of *Cold* are first made upon the *Life*; afterwards producing Bodily Effects: *Hoarsness*, *Flegm*, *Coughing*, *Rheums*, stiffness of *Limbs*, &c. these are signals of the Life assaulted and male-affected.

Pains in any part of the Body, Heart Sickness, Fainting, Nauseating and Loathing of Food; are the sufferings and complaints of the Vital *Principle* oppressed and grieved.

All *Contusions* and *Wounds* made in the Body, are assaults and breakings in upon the Life: which the Vital *Principle* (*efficienter*) must repair and restore; by the help and assistance of Art, if remediable.

Corporal Excrescences, *Wens*, *Warts*, *Pustuls*, *Tumors*, &c. are the effects of depraved Transmutations of Alimentary *succus* in one, or

or more of the digestive Offices; the Vital Principle unstable and swerving from rectitude; or unable to withstand and overcome the Injuries offered, by an evil *Dietetick Regimen*; and labouring under such ill circumstances of some of the six Non-naturals; so termed by Physicians.

All Corporal Decays and Weaknesses, arising by Age or common due wearing and usage; are the deficiency and gradual declensions of the Vital *Principle*, abating and withering in Vigour and Vitality; tending to, and portending the *period* of Vital Government.

FINIS.

Page 27. read *midst*.